



University of

St. Michael's College Alumni Association

NEWSLETTER



Spring 1967

Vol. 5 no.3

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FUNDamentals

Admission scholarships, bursaries, Centennial professorships, library books, expansion of language lab, visiting professors, experiments with a view to making present programs better. An unusual list, but with one common denominator. Each is a project, either current or planned, at the University of St. Michael's College financed in part from donations to the Varsity Fund by St. Michael's alumni. All donations to the Fund from our alumni come directly to St. Michael's to be used as the College sees fit.

The funds raised from our alumni in the 1966 campaign were used for admission and other scholarships, bursaries, and assistance in providing visiting lecturers for the University of Toronto's Centennial professorship program.

The 1967 campaign will get under way March 6 with the Toronto telethon, and Father John Kelly has indicated that this year's donations will be used in four main areas:

- 1) Continued support for the College's scholarship and bursary program, without which many excellent students would be lost to St. Michael's.
- 2) Purchases of books for the library, a project requiring immediate attention as plans are well under way for construction of the new library.
- 3) Equipping of an expanded language lab, as present facilities are far from adequate.
- 4) Assistance in the financing of visiting professors in the 1967-8 academic year.

Negotiations are under way to bring two outstanding professors to the College.

Without alumni support through the Varsity Fund these projects could not be accomplished.

As noted in the Newsletter a year ago, 826 donations were received from Canadian alumni in 1965 totalling \$17,878. There was a very heartening increase in 1966 with 979 donations for a total of \$21,438. In each year the average gift was nearly \$22. In addition the U of T Associates in New York (the group to whom donations from U.S. alumni are directed) provided \$6,600 each year towards scholarships for U.S. students.

Nearly 5,000 St. Michael's alumni will be contacted this year, almost half of them by telephone. A target of 1,200 donations and a total of \$25,000 from Canadian alumni should be attainable. With no financial aid from the Diocese and an extremely small endowment, alumni support is vital to St. Michael's. And surely those of us who have already enjoyed the privilege and benefit of a university education have a real obligation to assist to the extent possible.

W. H. Broadhurst

St. Mike's .. looking before and after

In line with our Centennial mood of stock-taking, we have asked three of the former Superiors of St. Michael's College to tell us what they see.

When one looks back over the first century and more of St. Michael's existence, it is quite evident that its historic task was to provide leadership in the field of Catholic higher education in English speaking Canada. This does not mean that the founders of St. Michael's College sought the role of leadership but rather that it was thrust upon them. Prior to its coming into existence there was, at least in Central Canada, no other well-articulated design which had any chance of success. It is much easier to read history backward than forward. The historic facts are there to be seen and the role of the prophet is not as necessary. Put in the historical perspective, it was inevitable that St. Michael's should provide leadership in higher education. Consider the situation in 1852. With one exception bishops had been chosen from abroad and clerical education was to all intents and purposes non-existent. In a few years however, after it opened its doors St. Michael's supplied two bishops to London, Ontario, who subsequently became archbishops of Toronto in succession, James Walsh and Denis O'Connor. It also supplied a bishop to Hamilton, Joseph Dowling, and one to Peterborough, Richard O'Connor. There were in addition to these several more to dioceses in the United States, James Hartley to Columbus, Ohio, Joseph Conroy to Ogdensburg, N.Y. and Thomas Burke to Albany, N.Y.

It was through these graduates that St. Michael's gave Catholic leadership, especially in Ontario, and at the time it was necessarily a clerical leadership. One of its enduring results was the separate school system of Ontario, which, however imperfect, has been the envy of many other places. But an equally important result of this

enlightened leadership was the decision of the bishops in 1881 to go along with the superior of St. Michael's College in endorsing the principle of federation with the University of Toronto in the interest of lay Catholic higher education, and of an improved clerical one. But it was well past the turn of the century, in 1906, when Fr. Henry Carr, newly arrived at St. Michael's, converted the principle into practice. St. Michael's became an Arts College in the University of Toronto, an utterly unprecedented step, but a fortunate one in that it has made Catholic higher education, clerical and lay, equal to the best available anywhere. Catholic laymen are now found at every level of public and professional life, and are an important reservoir of spiritual wealth to the church today.

Leadership is proved in several ways. It is in the spirit of leadership to anticipate the major trends of the times. Who will question the claim that the Ecumenical movement, which has become active today has been prepared for increasingly over the years by the co-operation of St. Michael's with its sister colleges on the campus of the University of Toronto? Leadership is likewise measured by the number and quality of those who follow. St. Michael's has been a kind of model for many others. Assumption created the University of Windsor

on a pattern somewhat different, but basically a federation. Kitchener and Sudbury are more exact copies of Toronto in their federation structure. The Atlantic provinces have at least one federation, and each of the Western provinces of Canada has a copy, reflecting the original at Toronto, but tailored to suit local conditions.

In the United States there is evidence of

a similar co-operative trend, especially at the graduate level. The principle of federation is truly a flexible one, and we have not yet seen the end of its adaptations. But all of them stem from the example of St. Michael's, which was the bellwether leading the flock.

If there is one temptation which St. Michael's of 1967 must manfully resist it is the temptation to put down the mantle of leadership which it put on in 1852. Despite the gigantic strides recently made in higher education, the entire enterprise, if not in its infancy, is still in its youth. The challenge of 1967 is, if anything, greater than that of 1852. The St. Michael's family, professors, students, administrators and alumni, need both vision and courage. They must also be energetically co-operative. In the late twentieth century, education is coming into its own. Some of us who used to be at the center of the action rather envy those who are there now.



E. J. McCarroll S.B.

Superior 1925-31 & 1934-40



This year Canada is celebrating its Centennial, not of the country, but of Confederation. It is likely to do so with considerable pride, justifiable; and with much complacency, not so justifiable. It will take note of the many advances made during the past hundred years. The last hundred is of great importance for historians; the next hundred will be of much more importance for those who will live in them.

While we are doing the inevitable stock-taking, we must also do some budgeting. It seems to me that whether we have the most beautiful national flag, the most appropriate national anthem or the best hockey team in the world is of secondary importance. The exploration and development of our natural resources is, of course, ex-

remely important. The whole world has a claim upon them. Are we prepared as a nation to do the same for other native resources? I am speaking of better and higher education for our citizens.

A hundred years ago this country possessed a goodly number of educational institutions empowered by civil or ecclesiastical authority to confer degrees. Toward the end of that span of years these have undergone a great expansion and many new centres have sprung up.

St. Michael's College is one of those which has been here for more than a century and among English-speaking Catholics has been a pioneer in its work. Long before 'ecumenism', 'pluralistic society' and 'great society' became household words, the directors of St. Michael's College were aware of the reality behind these terms and were orientating their teaching and administration toward it. Men with far-reaching vision -- more far-reaching than the funds available warranted -- did not hesitate to take the path of adventure.

Their initiative has left its imprint upon education at the university level across many provinces of this land. It has not always followed the same pattern, but it did follow the same spirit.

St. Michael's has, through vision and willingness to change with times and circumstances, adapted itself to conform with and meet present needs. We have through affiliation and federation discovered at least one method of co-operating with state universities. It is interesting to note that in 1934, when the Institute of Mediaeval Studies had already existed for five years and St. Michael's sought for it a pontifical charter from the Holy See, our academic situation was appreciated in Rome for the first time. We were asked the question: What can we offer you? You already have more than we have here. Out of that communication grew one of the advanced schools of research and studies in Canada.

looking before and after (Cont'd.)

With a limited personnel, with dedication and sacrifice, and so often without funds, except as they trickled in (and trickle in they did) men with vision carried on the work. Today there is so great a demand for Catholic education on the university level that our problem becomes a serious one. Personnel can no longer be religious in Vows of Poverty. The majority of our staff must be laypeople who have the right to teach. We should not have been obliged to await Leo XIII to learn that 'the labourer is worthy of his hire'. Many years ago I heard around St. Michael's College such expressions as 'A third rate Catholic College or University is a crime against the search for truth' and 'Get the best scholar available, regardless of the cost.'

Without vision institutions as well as nations perish. But the cost of implementing visions has escalated, along with all the other costs of modern life. Financial support from our alumni fills a vital need. Important too is their influence upon public opinion. Throughout the next century support must come from all areas of our prosperous society. This will not happen without effort. Zeal and enthusiasm are words which have come to have unwelcome connotations. May God help all of us to rediscover their true meaning.



J. P. McLaughlin

Superior 1940-46

This is addressed primarily to graduates of twenty or more years ago, especially to those who have not had an opportunity of visiting St. Michael's in recent years. It is not intended as a comparison of the past with the present, nor as an analysis of the 'good old times', which, as you know, had their problems too. It is just an attempt

to bring you up to date with your College and let you know some of the things that have been going on since you left.

Physical changes have been more numerous than during any comparable period at St. Michael's. Houses which you used to know as: 90, 49, 63, 10, Elmsley and the infirmary have all disappeared. In their place we have Carr Hall which houses administration, library, several lecture rooms and a modest auditorium. The new Elmsley is a men's residence with rooms for 200 students. Charbonnel has the Bursar's offices, a number of staff rooms and the popular Elmsley Lounge where many meetings of staff and students are held. Brennan Hall is currently being enlarged to nearly twice its original size. St. Joseph's can now receive some 180 women resident students and Loretto has moved to St. Mary Street in a bright new residence for 180 students. The Precious Blood Monastery is about to be demolished to make room for the new college library with a capacity for 250,000 volumes. Remember the 'library' in House 10?

In this respect we have been moving fast; we had to. When you were here, we had a maximum of some 400 university students. They now number over 1600 and the population is still rising. Needless to say, this has produced heavy financial problems. We have received some outside help from the Federal Government and from a growing number of alumni who are still interested in their old school. But unless this help continues and increases, the financial problem will soon become serious indeed.

But the erection of buildings, while necessary, will not of itself produce a school. The increase in the student body has forced a corresponding increase of staff. If you come back today, you will not find many, if any, of those who taught you twenty years ago or more. You will find a fair number of your classmates who are now on the staff. You will also find a large number

of new faces. For example, in my own department which used to number four or five, the complement is now twenty-three. The Department of English has even more. On the staff we now have a high proportion of lay professors, men and women. The heads of the Departments of Philosophy and English are both laymen. A new graduate Department of Theology has been set up, largely for lay men and women.

When it comes to that intangible but very real thing which we call the "spirit of St. Michael's", it is much more difficult to speak precisely. It is always hard for an older generation to assess a younger one. It is even harder for the latter to understand itself even though it does not realize it. In many ways the present student body is very much the same as its predecessors. But the unrest so prevalent in our society is reflected in college life. The students do not seem to trust their elders as much as you did. And by 'elders' they mean thirty or over. Yet they are not nearly as sure of themselves as they seem to be. They are frightened. In the spate of incompetent and irresponsible publications to which they are today subjected, they often find only an added source of confusion. Many of them, the majority I believe, will eventually find themselves. Some, I fear, will lose themselves not in spite of their university experience but, perhaps, even because of it. The university of 1967 is not a protected society. There may be some who think it should be. But we must face the facts of our age. Our young people must learn to live in a world where the fences are down. The diaspora is not for those of little faith nor for the faint-hearted. May God and St. Michael stand by us in this difficult moment.



L. J. Bonady

Superior 1946-1952

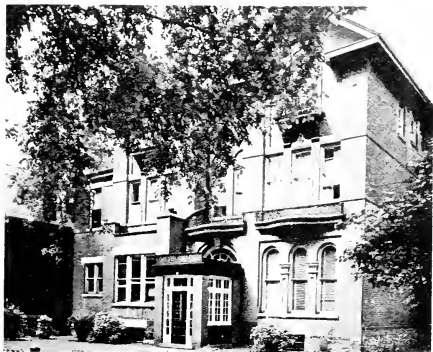
do you remember...



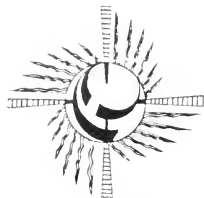
when the library



was in House 10, and



Loretto on St. George Street?



Adult Education Program in Theology

Summer 1967

Even though lectures will have ended by early April and examinations by early May, the classroom lights will be burning brightly in Carr Hall during the July evenings. Final arrangements have been completed for the Summer session of the Adult Education Program in Theology. The three courses to be offered will pivot around the general theme of "God and Man". We consider ourselves more than fortunate to have these courses given by such recognized speakers and authors as:

Father Gregory Baum

professor of Theology, *peritus* at Vatican II, director of the Ecumenical Centre.

Father J. Edgar Bruns

professor of Sacred Scripture, chairman of the Department of Theology at St. Michael's College.

Father Arthur Gibson

professor of Theology, member of the Secretariat for Non-believers.

The Course will be conducted from Monday through Thursday each week, from July 3rd to July 27th, 1967, from 8:00 - 10:00 p.m.

FULL COURSE (16 sessions): GOD AND MAN IN 19TH AND 20TH CENTURY RUSSIAN LITERATURE

Fr. A. Gibson
July 17 - 27
8:00 - 10:00 p.m.

HALF COURSES (8 sessions): A CHRISTIAN UNDERSTANDING OF MAN

Fr. G. Baum
July 3 - 13
8:00 - 8:50 p.m.

THE HUMANISM OF WISDOM LITERATURE

Fr. J. Edgar Bruns
July 3 - 13
9:00 - 9:50 p.m.

In this age of escalating costs we would like to inaugurate a counter trend. Thanks to the excellent response to our program, our tuition fees can be lowered:

Full Course - formerly \$ 40.00, now \$ 30.00

Half Course - formerly \$ 20.00, now \$ 15.00

Full Planned Program (i.e. one Full course and two Half Courses)
formerly \$ 80.00, now \$ 60.00

For further information please write to: Rev. Lawrence J. Elmer, C.S.B.
50 St. Joseph Street
Toronto 5, Ontario.

STUDENTS
COME
AND
STUDENTS
GO

1927



BUT
FLOATS
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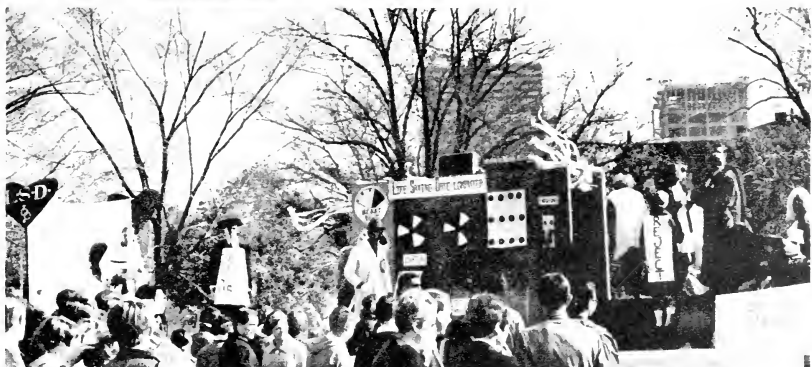


1949

The
Prize-
winner

SMC

1966





The Speaker Recommends . . .

For preparatory reading for the Whitsuntide Conference
Father Greeley recommends the following books:

THE DIVINE MILIEU - P. Teilhard de Chardin, London, Fontana, 1964

THE SECULAR CITY - Harvey Cox, Macmillan, 1965

THE CHURCH AND THE SUBURBS - Andrew M. Greeley, N.Y., Sheed & Ward, 1959

STRANGERS IN THE HOUSE - Andrew M. Greeley, N.Y., Sheed & Ward, 1961

THE HESITANT PILGRIM - Andrew M. Greeley, N.Y., Sheed & Ward, 1966

Inasmuch as THE SECULAR CITY was so widely reviewed at the time of its publication we decided to make no further comment now.

Many of you have read and treasured THE DIVINE MILIEU. For those who have not yet discovered this beautiful little book, we have some remarks. Perhaps the most striking feature of the book is the manner in which nature takes on effortlessly, a profoundly sacramental aspect. Father de Chardin deals with the matter of divinizing our activities and passivities, the problem of evil and the question of Christian asceticism. He offers some answers to tormenting problems in the light of his mystical and evolutionary view of man, the world and Christianity.

Father Greeley's books have been well-received and some observations on them may be of interest. In THE CHURCH AND THE SUBURBS, he presents a study of urban expansion and how it is affecting the Church. In pointing out some of the main problems, he deals with several aspects: suburbia as a physical phenomenon, current religious revival centred in the suburbs, a comparison between the modern

suburban Catholic and his parents, the suburban man and wife, parent and child, how they are different and what the prospects are for the future.

In STRANGERS IN THE HOUSE, Father Greeley discusses in separate essays his views of the American teenager whom he sees as insecure in a purposeless society, which lacks the stability of a true community. He points to the communal and stable aspects of the Church as an oasis where the young person can satisfy his quest for maturity. He further discusses some of the harsh truths of the times which many parents prefer to ignore. He condemns neither the young people nor their parents, but examines the factors in modern culture which have produced the present dilemma.

We have not yet been able to obtain a copy of THE HESITANT PILGRIM, a 'guide' to American Catholicism after the Council, which was published late in 1966, but Philip Scharper's observation leaves us awaiting it with expectation: "His comments are candid, but central. There is in him none of the shot-gun critic; Father Greeley takes careful aim -- with an elephant gun."

SIXTH ANNUAL WHITSUNTIDE CONFERENCE

SATURDAY JUNE 3, 1967

THE MOBILE COMMUNITY

Speaker: Rev. Andrew M. Greeley

PROGRAMME

- | | |
|---|--|
| a.m. 9:00 - 9:30 Registration - Carr Hall | p.m. 12:15 - Mass - St. Joseph's College |
| 9:30 - Rev. A. M. Greeley | 1:15 - Luncheon - St. Joseph's College. |
| 10:30 - Coffee | |
| 11:00 - St. Michael's Women: Yesterday, Today and ... | 2:15 - Rev. A. M. Greeley |
| Sister St. John and Mother Margarita reminisce | (followed by question period) |

Fee: \$ 5.00

Mindful that the theme of Canada's Centennial is MAN AND HIS WORLD, the Committee has attempted to plan this year's Conference in this context. We have asked Father Greeley to consider some of the aspects of community life that concern all of us; the city, the family, education and the Church.

Father Greeley is a widely-known priest-sociologist, possessing a doctorate in sociology from the University of Chicago as well as degrees in theology. In addition to being assistant pastor of a Chicago parish, he is also associated with the National Opinion Research Center in Chicago, where he has been Senior Study Director since 1961. Father Greeley also lectures in the sociology of religion at the University of Chicago. He has published several books, the most recent of which are the widely-discussed THE EDUCATION OF CATHOLIC AMERICANS (with Peter Rossi) and THE HESITANT PILGRIM: AMERICAN CATHOLICISM AFTER THE COUNCIL. Father Greeley is also a frequent contributor to many journals and Catholic periodicals and has a syndicated weekly column in several diocesan newspapers.

COMMITTEE

Conference Chairman - Mrs. W. F. Cunningham

Secretary	Mrs. W. G. Condie	Communications	Miss Adele Annett
Registrations	Mrs. J. Paterson	Chairman of the day	Miss J. Somerville
Program Chairman	Mrs. P. J. McCann	Alumni Rep.	Mrs. G. Dembroski
Co-ordinator	Mrs. G. Delaat	Loretto College	Sister St. Philomena
Historian	Dr. Victoria Carson	St. Joseph's College	Sister St. Stephen



New and old in the English Department

by
Professor
Richard J.
Schoeck

**Head of the
Department**

We are changing; there are times when it seems to those of us who are tending the store that the only constant in the modern university is change itself. Yet we are very much aware, I think, of those things which we want to keep at St. Michael's; clearly, at a recent hearing on undergraduate teaching, there was a remarkable agreement among faculty and students on the strength of the college teaching in college subjects, and one of the honours programs that will certainly remain after all of the dust of the Macpherson Committee's recommendations and the ensuing debates has settled down, will be the English Language and Literature program at Toronto. But it is already being changed, and the English courses in the general program will change as well.

What are the changes? What are we doing that is new, or different?

First, we might begin by observing that the English Department is much larger than when you were here -- even if you were in the class of 1961 (the year I arrived). We now have, in round figures, 20, with an additional 15 teaching fellows. Why so many, when the general student population has not risen so markedly? An increasing number of us teach graduate courses, for which one is credited with 4/9 of his teaching load. Fathers Shook and Madden (John) and Professor McLuhan have of course been teaching graduate courses for years, and this year two of our new staff, Professors Meagher and O'Driscoll, plunged

into graduate teaching immediately upon their arrival. Next year, Sisters St. Francis and Geraldine will join the Graduate English Department and offer new graduate courses upon their return from leave in 1968, and in 1968 there will be still others teaching graduate students -- but not all of the staff, for not all desire to teach graduate courses. This increase in graduate teaching is of course a challenge to the teacher and a reinforcement of his own research, but it does take him away from nearly half of his contact hours of undergraduate teaching. For these hours he must be replaced. Then there is a course to be met during the two-year period that Professor Flahiff will be secretary of the combined undergraduate departments of English of the University (1967-9). And finally, we shall have to replace Professor McLuhan's modern poetry lectures while he is at Fordham next year in his splendid appointment to an Albert Schweitzer Chair in the Humanities.

Second, there are experiments in teaching and new structures within existing courses. A number of the honours courses have been growing so large that they have almost become lecture courses in effect; in these courses we have arranged for discussion groups or tutorials -- ranging in size from about 10 to 20 in each -- so that the irreplaceable ingredient of teacher-student relationship will not be lost. Several of the professors are experimenting with seminar techniques in their undergraduate courses, including the occasional allowing of students to run their own discussions without the presence of the instructor. All of this is to be seen in light of the general awareness that there has been too much lecturing and not enough encouragement of individual work.

Some changes are being introduced into the course-curriculums: Old English is moving back to the first year and Chaucer to the

second, with two or three other courses being likewise shifted and modified. But perhaps the most remarkable development in store for 1967-8 is the inter-college option: a seminar of not more than 15, which will be open to students of all the federated colleges. Next year there will be a number at the 3rd year level (equivalents for the 4th year are expected to follow in 1968), with each college offering two or three, of various kinds and interest; SMC will offer one in medieval and early Renaissance drama (by Miss Moeslein, who has joined us from North Carolina), one in medieval mysticism (by Sister Mary Arthur, who worked upon this literature last summer in the British Museum), and one by Father James Howard on 20th-century commonwealth writers (this being an interest begun at Leeds and looking forward to a graduate course in time). Other colleges are offering whole year courses in Pope, Blake, lyric poetry, selected novelists, and the like. We think that the idea is an exciting one, and we look forward to extending it in a number of ways. Perhaps the most rewarding aspect of the entire concept is that a professor can offer an undergraduate course in his specialty -- or, to put it another way around, SMC students can study Blake with Frye, Trinity students Joyce and Eliot with McLuhan, and so on. Other ideas under discussion for the Honours EL&L program are optional senior essays and wider options in literature. An analysis of the General Course (now just re-named the General Arts Course) has begun, and there will doubtless be parallel changes, including the possibility of allowing general students to take some honours courses.

But all of the changes have not been limited to the courses themselves. Last spring a number of students were concerned with student evaluation of the curriculum, and together with representatives of the SC there were several discussions of this. One of the outgrowths from a lament of

students in the General course especially -- to the points that they did not come into contact with all of the English staff, that they felt they did not go into enough writers in depth, and that there wasn't enough opportunity for discussion -- has been the initiation of College Lectures in English: a series of Monday evening talks by members of the English staff -- myself on Thomas More; Meagher, Matteo and Sister Geraldine on Shakespeare; McLuhan and Sister Geraldine on T. S. Eliot -- other talks by Flahiff, O'Driscoll and Father Leland to follow. Very likely this lecture series will be widened in scope and intensified next year. (We rose to a peak of about 250 for Professor McLuhan on Eliot's *Waste Land* and averaged out to about 50 during the winter.)

Are there other changes? One of great significance, it seems to me upon reflection, is the rise in the number of students going on to graduate school (largely by virtue of the POGS), and this has meant a growing interest in graduate studies during the 4th year -- and, no doubt, there will be a moving back of that interest into earlier years. And then, as the number of our teaching fellows has increased, more of St. Mike's students are staying on as fellows and graduate students: there is something of a graduate English community within the college, to which are added those other teaching fellows whose undergraduate studies were done elsewhere, so that in the coffee discussions in the Coop and in the English House, comparisons will be made with other colleges, and new approaches, different backgrounds, other points of view are brought into play. All of this has been, in the main, a most healthy influence, and the new Student Centre should encourage Kaffee Klatsch's and other small student-faculty discussions still more.

And our faculty? I have spoken of our new people already; we all feel very strongly that they are a splendid group who add much to the academic life of the college -- and

New and old (Cont'd.)

social (for one of them plays a 'mean' guitar). This year sabbatical leaves have gone into effect, and Professor Dooley has enjoyed a well-earned year in England after serving as chairman of the combined undergraduate English department of the university. He has completed his book on Sinclair Lewis and is already plotting his next, on the much-neglected novelist Compton Mackenzie, author of *Whiskey Galore* (filmed as *Tight Little Island*) and many other works. Sister Marion is also in England this year. With Sisters Geraldine and St. Francis on leave next year, we shall have under way a full program, and of course each of these has to be replaced while away. But the benefit to the teacher and scholar is enormous: the scholar-half is able to concentrate on work that has been much interrupted, to dig into researches in the great libraries of the world; and the teacher-half is able to visit colleagues in other countries and to recharge his batteries -- as the one reinforces and fertilizes the other while teaching, so does the other while researching. We are all, I think, busier; there is more committee work, there are more commitments to that complex of research-and-publication and to the demands of one's profession in scholarly meetings and conferences, which close each year with the Learned Societies meeting in June; and there are the contributions the faculty make in counselling on planning (whether for long-range development plans or more immediately for the new library building), alumni relations, and diocesan matters. I think of the comment of one colleague at another institution, when asked to put down how much time he spent each week on research: "Every precious minute I can steal from my family and the university."

You might be interested in the visible products of the faculty. Some have been noted in an earlier Newsletter, including the contributions to the New Catholic En-

cyclopedia. This past summer John Meagher's fine book on Ben Jonson's masques was published by Notre Dame; it ends with the marvellous last clause in its acknowledgments: "...and my wife, whose utter indifference to the entire project has been a constant source of perspective". The U of T Press has published *Editing Sixteenth Century Texts*, edited by R. J. Schoeck, and a text of *Hamlet* by Gino Matteo has recently appeared. In press or in process are several by McLuhan, an edition of Ascham's *Scholemaster* by Schoeck, an edition for the Malone Society by Meagher, a book on Sprat by Sister Marion, a translation of Geoffrey of Vinsauf's *Poetria Nova* by Sister St. Francis, 16th century satire by Sister Geraldine, an edition of *Wuthering Heights* by Flahiff, a book on libel and copyright in the 18th century by Father Howard, and studies in Yeats by O'Driscoll. We have been busy.

But we also count and treasure the indirect products of our teaching and are proud of the Woodrow Wilson Fellowships and other honours won by our students, and we mark with pride their steady growth in scholarship and wisdom at Princeton, Rochester, NYU, the Shakespeare Institute, Virginia, and other universities.

We change. We grow. But we are still a small department: one still finds clusters of students with a professor on the sidewalk in front of the English House, and a teacher and a group of students over coffee in the Coop. A student will still drop in upon us in our offices, and unless the pressures of a lecture or a meeting or another deadline are heavy on our shoulders we do not tell him to come back within office hours. We take pride in knowing our students, and we all take pride in being teachers -- in an age of Berkeleys and larger multiversities this is (we think) vital. Much has changed and is changing, which was the note on which I began. But much remains, and we hope will not change, which is the note on which I end.

The Parish: Yesterday, Today and Tomorrow

That new look at herself begun by the Church in Vatican II, and issuing into documents on such fundamental groups and institutions as collegiality of bishops, priesthood, laity and religious life, inevitably requires a review of the role of the parish in the Church. It was for this reason that the Adult Education Program in Theology at St. Michael's pioneered a course on the parish for the 1966-7 academic year. One dozen two-hour sessions were offered, drawing upon some fifteen professional experts or articulate parishioners from as far away as Winnipeg, Chicago and Detroit as well as local personnel. At the time of this writing only some two-thirds of the course is completed so what follows cannot be taken as in any way a final assessment. Nor can it be taken as an adequate summary owing to the small space allotted for these remarks. This is then simply some impressions from a participant in the series.

How it all began

The course was structured about the history of the parish in the first term, and the contemporary situation is under review in the second term. The history of the parish emerged under the two elements 'people' and 'place' interacting under a wide variety of conditions as this consequence of the Incarnation was worked out. The first impression one gets in the history of the Church is of a mobile force of missionary clergy teaching and administering to the Christian converts scattered throughout the cities of the Roman Empire or later among the various Germanic tribes. As Christians became quite numerous the people themselves required such a fixed and adequate means of expression of their common Christian life that parishes appear. This Christian expression may be found in a wide variety of social and charitable activities but above all it came to the fore in common worship. Slides of ancient churches portrayed beautifully the increasing

awareness of the meaning of the Mass as a community form, and the architectural evolution that accompanied this awareness. Just as increasing demand for teachers and divine services evoked the system of orders in the Church subordinate to the bishop, so the neat urban diocese of the Mediterranean city had to be fragmented into parishes, and the urban parish was extended over a wide geographical area in the sparsely settled areas of Northern Europe.

These geographical divisions of the worshipping community never came any easier than did the division of episcopal jurisdiction. Indeed when bishops and abbots were made affluent by the grateful generosity of newly converted peoples they often literally tried to build a cathedral or abbey church sufficiently immense to house the whole diocese (city or tribe) at once. But the ultimate answer became a canonical emphasis upon teaching and uniform liturgy that would allow participation in common worship wherever the worshipper might live or move, and at the same time allow adaptation to the different historical destinies of various places. From the possibilities of this free adaptation came the many parish churches about which European villages are centred to this day, the churches built to replace pagan shrines, the building of chapels on estates of kings or other notables, the special chapels of hospitals, of guilds in growing industrial towns or merchant guilds in their depots on foreign soil. Each type of parish of course brought its own challenges with respect to appointment of priest, financing and authority of wardens. The common culture of a Christian Europe and the natural mobility of peoples, whether from the great movements through the Mediterranean or the traditional mobility of the tribal peoples to the north, mitigated the tendencies to separateness from this multitude of parish experiences.

THE PARISH (Cont'd.)

Diversify or consolidate?

Major divisions did enter in a more drastic fashion at the Reformation, by which time the common teaching and worship had so sadly declined that popular piety often displaced theology. In consequence Reformation sects split upon whether the ultimate authority should be local or universal so that the balance between the local and whole community was shattered. Again, slides of Reformation churches brought out dramatically the efforts of the Calvinists to represent the total community within the parish Church, the Lutheran evolution towards the state-church, and the anabaptist attempt at revival of the Old Testament structure. Since for the Roman Catholic Church the Protestant Reformation represented a collapse in her teaching, Catholic reform centred about training the clergy especially through seminaries, rather than new approaches to the parish as such.

Down through more than 1500 years of Christianity parishes had been able to develop in urban as well as, and indeed often better than, in a rural environment. The main difference with respect to urban experience from the beginning of the Industrial Revolution in the 18th century was the fact that no initiative lay with the parish as an institution. On the one hand, the most advanced lay-temporal thinking, whether laissez-faire at one extreme or socialism at the other, saw no need for religion in the newly developing society. On the other hand, the clerical-theological thinking, especially in Europe, was far too entrained in political problems (monarch or democrat, conservative or liberal) to engender an objective reaction to the new situation. As a result there was a steady story of decline of parish life in industrialized Europe over the past 150 years.

American translation

In America a number of unique forces brought a temporary stability to parish life. First of all, the national groups clung to

their customs in an alien society -- Irish, German, Polish, Italian -- so that even in urban and industrial communities the parish structure retained its ancient old-world activity. Secondly, as national groups weakened the Catholic school often became the focus of parochial life, aided by the anti-Catholic ethos of the early public school tradition. Thirdly, as schools became a less distinct focus the family reasserted itself as the core of the parochial community in face of the collapse of the traditional Christian family in American culture. Because of these adjustments the American church never really faced up to the challenge of a new parish approach for industrial society until after World War II. The persistence of 'back to the farm' morality as the norm is indicative of the mentality of the time. Various lay societies within the Church founded in the 19th and early 20th century reflected the concern for preservation and support of existing parish structures, of protection of the faith and assistance to individual casualties of industrial-urban life. It is significant that the social teaching of the Church reiterated since the time of Leo XIII never established a place for itself in parish preaching, liturgy or lay organization in the United States.

Where is it going?

The discussions of the second term upon the present position of the parish have thus far struck a dominant note of schizophrenia. An engineer, who is also a Ph.D. in city planning and well aware of the vast planning potential of modern scientific man, yet felt that the parish for the first time in history was not growing from its natural environment. As a priest he emphasized rather the need for intensification of the worshipping community, with a hope that God would somehow enter directly Himself, rather than by the acts of Christians in the world, the vast structure of industrial-scientific life. In another session of the second term a lay panel brought together an extraordinarily fine collection of contemporary parish

experience. It was clear from these five persons that the family could still grow with the parish and vice versa, that the pastor was that man who cared for people, and that the geographical base still answered to needs of family-parish relationship and that modern mobility prevented class identification with economic or social class.

But on the specifically new problems of the parish in modern life the panel proved quite divided. For some the parish was increasingly the worshipping community, for others the parish could not be an adequate worshipping community unless it brought God and man's world to the altar. For some the parish was a family, for others this meant the parish could not appeal to the common phenomenon of isolated groups and individuals in the modern city. Indeed, it was obvious that the problems of parish life have not yet been adequately identified. For the writer, this helped to explain why response to this course was rather disappointing. That is to say, we do not yet even know how to start thinking about the parish, so we respond cautiously to the invitation to review such a basic institution in our lives. People are rightly confused about possibilities for the parish until they have objectively presented to them the positive possibilities of modern life for parish development. In a way there is nothing new in thus using human experience for new parish developments. But from another point of view there is something new, the radical need for study and research before we can sufficiently understand modern life in order to be able to use it. In this the parish would be but a microcosm following the pattern of the whole Church as in the Pastoral Constitution on The Church in the Modern World, Vatican II first positively assessed the value and possibilities of modern life before committing the Christian to work in, and with, and through that life.



J. R. O'Dea

Congress of Theology

Father L. K. Shook, general chairman of the international and centennial Congress on the Theology of the Renewal of the Church which will take place on the Toronto campus August 20 - 25, 1967, informs us that 11 committees have now been organized: Coordinating, Membership, Programming, (under the general chairman and 9 national representatives), Finance (under Wm. J. Bennett of Montreal and 18 national representatives), Registration (under Mrs. Simone Flahiff and Miss Mary Dobell), Accommodation (Rev. N. Iversen), Reception and Transportation (Arthur Maloney, J. T. Weir), Mass Communications (under Miss Bonnie Brennan and the National Catholic Communications Centre), Liturgical (Rev. Lawrence Dugo, Desmond O'Neill, Charles Leland and Sister Mary Joseph), Internal Communications (Rev. Raymond Paramo and Mr. Norman Kolb.) Publications is in the hands of the Institute's Department of Publications. Three further committees--Buildings and Grounds, Events, Social--are in process of formation.

The expenses of the centennial congress are being raised by a national committee of Catholic laymen: John R. O'Dea, St. John's, John H. Dickey, Q. C., Halifax, J. Esmonde Barry, Saint John, N. B., W. J. Bennett, Montreal, The Hon. John J. Connolly, Ottawa, Stephen B. Roman, Toronto, E. L. Dubois, Hamilton, W. S. Martin Q. C., Niagara Falls, H. J. McManus, London, D'Arcy H. Mulligan and Wm. J. Shea, Q. C., Sudbury, Gerald H. MacAdam, Sault Ste. Marie, Hon. G. E. Tritschler, Winnipeg, Hon. Mr. Justice E. M. Culliton, Regina, James B. Wedge, Saskatoon, Roger Kerans, Edmonton, S. G. J. Robbins, Calgary, Dr. Phyllis Ross and Harold S. Foley, Vancouver.

The congress, sponsored by the Canadian hierarchy, is the responsibility of the Pontifical Institute of Mediaeval Studies. It will admit 1800 delegates.

South side story (Instalment 2)

Progress towards the new library continues. A building program outlining functional desiderata, operational relationships, and volume and seating capacity in various areas, has been prepared. After detailed study of its three successive editions or "states" the twenty-one member faculty advisory committee approved this thirty-five page document on February 16.

A survey of student patterns of use and of their opinions and suggestions has also been completed. That information is not yet completely collated and digested but early soundings indicate it will confirm projected plans for future services in the library.

The architect for the project, John J. Farugia, who was associated with the designing of libraries at Victoria College, York University and Brock University, is now working through early stages of the design under the eyes of some very interested observers.

Alterations to Brennan Hall prevent the holding of the traditional Reunion Dinner for the Golden, Ruby and Silver T classes in June this year. There will, however, be a reception and cocktail party for members of these classes in Elmsley Hall on Friday June 2nd. If your year was 1917, 1927 or 1942, watch for your personal invitation in the mail.

A REMINDER:

Mrs. John Paterson,
22 Crossburn Drive,
DON MILLS, Ontario.

If you are interested in attending the Whitsuntide Conference or would like to receive further mailings, please return this coupon by April 10.

NAME Christian Maiden Married Husband's initials
ADDRESS
COLLEGE YEAR OF GRADUATION

Father John Kelly will be the guest speaker at the meeting of the New York Chapter of the University of Toronto Alumni Association on March 30th. He will speak on the subject of graduate theological education at the University of Toronto.

BARBARA WARD, one of the two visiting lecturers sponsored by St. Michael's College in the University of Toronto's Centennial Professorship program, will give a public address in Convocation Hall on the evening of Friday, May 26th. We are hoping for a goodly turnout of alumni. Plan now to attend.

A Toronto Branch of the Catholic Alumni Club, for single Catholic university graduates, is being formed. Its activities will vary from social gatherings through a wide range of community service, recreational, cultural and religious events. Further information can be obtained from either Miss Lenore Morrell, Apt. 805, 135 Lawton Blvd. (485-0133), or Donald Brunette, 97 Boon Avenue (535-9354).

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